

pro-emperor beliefs, as expressed by the slogan *sonno joi* ("revere the emperor; expel the barbarians").

Convinced that Japan's defenses needed to be strengthened immediately to protect it from incursions by the West, and believing that to accomplish this he had to see how such defenses were built in the West, he attempted to stow away on board the U.S.S. Powhatan, flagship of Commodore Matthew Perry, in 1854. Unsuccessful, he found himself in prison for a short time before his punishment was reduced to house detention in Choshu. He eventually received special permission to accept students at his private school, the Shoka Sonjuku, where his dedication and passion greatly influenced his students, among whom were some who would become cabinet ministers of the Meiji government.

Constantly inciting his students to take direct action, he himself became involved in a plot to assassinate a high shogunal official, Manabe Akikatsu. The plot was uncovered and Shoin was executed, but his ideals lived on in his students, who helped to bring about the Meiji Restoration in 1868.

James M. Vardaman, Jr.

Further Reading

Earl, David Magarey. (1964) *Emperor and Nation in Japan: Political Thinkers of the Tokugawa Period*. Seattle: University of Washington Press.

Rubinger, Richard. (1982) *Private Academies of Tokugawa Japan*. Princeton, NJ: Princeton University Press.

YU KWAN SUN (1904–1920), Korean independence fighter. Born 29 March 1904 in Pyongch'on, a small farming village outside the city of Ch'onan, South Ch'ungch'ong Province, Yu was sent to study at Ewha Girls' School in Seoul at the age of twelve. At this time nationalist resentment against the Japanese occupation of Korea was rising, and in 1919 this would lead to widespread resistance. Yu took part in the most memorable uprising, the Samil-undong uprising, which occurred in Seoul on 1 March of that year.

With her school closed by the Japanese, Yu continued to rally Koreans in outlying areas to continue the resistance; because of her young age and fervor, she is called by many the Korean Joan of Arc. With fellow students, Yu organized a mass demonstration in her province for 1 April. The signal to begin the uprising was to be a bonfire lit on a mountain near Ch'onan. Yu lit the fire herself, but the subsequent demonstrations resulted in the death of her parents and her own imprisonment. She died in prison more than a year

later, on 12 October 1920. She is among the few women who were independence leaders in Korea.

Thomas P. Dolan

Further Reading

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YUAN DYNASTY The Yuan dynasty (1272–1368; as rulers of all China 1279–1368) marked the first instance in which Central Asian invaders succeeded in conquering all of China. Mongolian tribes, reorganized into military units by the famed conqueror Genghis Khan (whose name is more accurately transliterated from the Mongolian as Chinggis Khan, 1162–1227), descended upon China in repeated campaigns from the early years of the thirteenth century until the conquest process ended with the collapse of the Southern Song dynasty (1127–1279) under Genghis Khan's grandson, Khubilai Khan (1215–1294). North China had been ruled by other invaders from the north (first Kitans, then Jurchens) from 916 to 1234, but the Mongols were the first outsiders to conquer and reunify all of China.

After Genghis Khan's death, his heirs carved out separate imperial domains (khanates) that, while connected by trade and diplomacy, evolved into independent geopolitical units. In addition to the Yuan dynasty in China, these units consisted of the Il-Khan dynasty in Persia, the Golden Horde in Russia, and the Chagatai khanate in Central Asia. The Yuan dynasty in China was directly ruled by a branch of Genghis Khan's descendants who were based in the Yuan capital city of Daidu (modern Beijing). As such, the Yuan dynasty was an independent polity that was governed quite differently from the other Mongolian-ruled polities in Eurasia.

The Mongols as Rulers of China

Rulers of China after the fall of the Yuan dynasty castigated the Mongols for their inattention to the welfare of the people and for their abuses of privilege. The Mongols in fact did rule China in a manner different from that of previous dynasties. As a pastoral nomadic people, they relied on their traditional emphasis on military values and hereditary transmission of office. Yet, the Mongols also adapted many preexisting Chinese institutions to facilitate their rule. The structure of the Yuan civilian bureaucracy was very much in the traditional Chinese mold, but the fact that Mongols and Western and Central Asians (Turks, Uighurs, Persians, and others) held the higher-level